

# ISLAMIC EDUCATION VALUES CONTAINED IN UPIN AND IPIN ANIMATION SERIES OF RAMADHAN EPISODE

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## **Abstrac**

This study aims to determine what Islamic educational values are contained in the Upin and Ipin cartoons during the Ramadan episode. This research is a library research (library research). The method used to collect data is the documentation method. Analysis of the data that researchers use is content analysis, namely research conducted on information, which is documented in recordings, both in pictures, sounds and writings. Then a descriptive interpretation is carried out by providing an overview and interpretation as well as a description of the data that has been collected . The results of this study indicate that Upin and Ipin cartoons on the episode of the Ramadan theme have educational values contained therein. The educational values contained in the Upin and Ipin cartoon episodes of the theme of Ramadan include: First, the values of religious education which include, mahdhah worship and the value of social worship education kemasarakatan. Second, universal education values include, peace, respect, love, tolerance, responsibility, happiness, cooperation, honesty, humility, freedom, simplicity, unity

***Keywords: Educational Values, Upin Ipin, Ramadan***

## **I. INTRODUCTION**

The education process is an effort to develop and actualize learners to the maximum in accordance with their talents and interests both formally and informally. The source of education is not only obtained by an educator but also through educational media both print and electronic plays a very crucial role.

One of the products produced by electronic media is film. The film is a series of images taken from moving objects showing a continuous movement of events, which functions as a medium of entertainment, education and information. As one of the information media films will automatically bring an impact, both positive and negative to the audience.Hasn, (1980:1007).

Instilling values in the form of ethical practices, rituals or manners will not be enough to only be given as lessons that have the consequences of memorizing or passing written examinations, but can be drawn towards cognitive, affective, and psychomotor by witnessing firsthand real events which are summarized in other forms. Like film media, it is a powerful media, because the film can be seen directly in the movements, as well as the behavior of players, so that the possibility to be copied will be easier.

Today the world of film is increasingly mushrooming, both on private and local TV, through the internet we can access films, video CD movie rentals are widely available, and watching movies on the cinema is also a favorite place for people to date. Even more interesting is the debate among adults about film for children, because seeing a lot of TV shows also has a negative effect on children.

In terms of theme, the producers assume that the general public and children in particular need a character in their lives, because the film itself functions as a medium for full information and education. This means that the film is not just a tool, it also does not need to be assisted with explanations, but rather as the most complete medium of information and education.

Ironically, today many parents are spoiling their children by providing television and DVDs in their rooms. As a result, because they are already familiar with menus served by television or other electronic devices, they assume that whatever shows that appear have become commonplace. Even the children can freely watch whenever they want; even though the child's development must be controlled whether it's behavior, lifestyle, and the spectacle he likes. Parents also need to have a healthy film, to bring their children to a positive physical and mental development. Like the Upin and Ipin cartoons on the theme of Ramadan that can inspire how to live in simplicity and religion.

The educational value of a film should not be interpreted as being in school. The value of a film is meant to mean a kind of messages, or say the moral of the film, the more refined the cultivation, the better the goals to be achieved. Thus, the audience will not feel patronized. Almost all films teach or tell us something.

## **II. RESEARCH METHODS**

This type of research used in this research is library research, which is collecting data by reading, understanding, analyzing and analyzing data that has been found or writings either from magazines, newspapers, accessing internet sites or by documents related to this research.

This research is a qualitative descriptive study which attempts to express a problem or event as it is. The results of the study are emphasized objectively about the actual state of the object being studied. However, to get broader benefits, strong interpretations need to be accompanied. Iskandar, (2009:64)

### **Data Source**

Primary data In this study primary data used are data sourced from VCDs and the website <https://bit.ly/33oN4bB>. <https://www.facebook.com/UpinIpin2020>. While secondary data in this study were taken from some literature such as books, articles, internet and other matters related to the object of discussion.

### **Data Collection Technique**

Data collection method used in this study is the method of documentation that is looking for data about things or variables in the form of notes, transcripts, newspapers, books, magazines and so on. In this study, observations of Upin and Ipin cartoons on the theme of Ramadan, notes and evidence in VCDs and books

that are related to research.

In detail, the steps in data collection referred to are:

- a. Play a movie that is used as an object of research
- b. Transfer recordings in written form or screenplay (transcript)\
- c. Transfer pictures into writing

#### **Data Analysis Technique**

Analysis of the data that researchers use is content analysis, namely research conducted on information, documented in records, both in pictures, sounds and in writing.<sup>17</sup> Then a descriptive interpretation is carried out by providing an overview and interpretation as well as a description of the data that has been collected.

The steps of data analysis are as follows.

- a. Play a film that is used as an object of research.
- b. Transferring records into writing or skenario.
- c. Analyzing the contents of the film and classifying it about the material and educational content contained in the film.
- d. Communicate it with the theoretical framework used

### **III. DISCUSSION**

Upin and Ipin cartoon animation is one of children's literature in a language that is used in accordance with children's intellectual and emotional development in a language that is easily understood by children. Heru, (2009:20) Many children love the animated film Upin and Ipin. Many things that make children love Upin and Ipin films include simple language, easy to understand, funny and the storyline that attracts children's attention.

Interesting stories in Upin and Ipin's animation include daily life and adventure in the environment. In addition, the togetherness of Upin Ipin and friends is reflected in play, events in the school environment, events around Upin Ipin's home, or the lives of all the characters in social relations in their environment..

#### **Impact Of Upin Ipin's Animation**

Upin and Ipin animation series has a cultivation impact, which is very strong influence on the audience. Upin Ipin's animation is also very influential on the child's self. Upin and Ipin's animation tells the story of twin brothers who are Muslim, living a simple life and being raised in a family with Islamic character. In daily life, Upin Ipin experienced many adventures and games with friends of different religions. In the story, many values of Islamic education and religious tolerance are shown. Mutual respect, help caring attitude, and coexist with different tribes, religions and cultures displayed by the characters. This has become a medium of value education for children. Children who make Upin Ipin as an idol animation will emulate each and every behavior. Thus, the value of Islamic education can be accepted and applied in children's lives.

This cartoon is funny so children are interested in seeing it, and don't feel bored. When children often watch Upin Ipin and other animations they feel happy and laughing, that's when their brains are stimulated and their comprehension begins to develop. so the message or value contained in the

animation is recorded by the child's memory. Behavior displayed by Upin Ipin and friends influences the behavior of children in everyday life.

### **Animation as A Media Of Islamic Education Values**

Upin Ipin animation exemplifies the values of Islamic education in children through shows with the theme of Islamic teachings, such as prayer, fasting, tarawih, ramadan, zakat fitrah and others. This can be shown from a number of things including the Upin Ipin program that can train children's creativity. Impressions of Upin Ipin season 14 - At first Ramadan and the arrival of Shawwal which teaches children to fast and respect other religious communities who do not fast. The child watching the episode begins to imagine the truth of fasting as he sees it. This can be seen from the behavior shown by children in the environment and the community who are enthusiastic about fasting after watching Upin Ipin fasting, and the child also acts as a favorite character as contained in Upin Ipin's animation. The value of Islamic education shown in Upin Ipin motivates children to develop a child's self-confidence in applying these values in everyday life.

### **Islamic Education Values in Upin Ipin**

Value According to Milton Rokeach and James Bank, is a type of trust that is within the scope of a belief system in which a person acts or avoids an action, or concerning something that is appropriate or inappropriate. According to Sidi Gazalba is something that is abstract, it is ideal, values are not concrete objects, not facts, not only matters of right and wrong and according to empirical evidence, but about matters of desired and undesirable, liked and disliked. Chabib, (1996:60-61)

Athiyah Al-Abrosyi in his book entitled *At-Tarbiyatul Islamiyah wa Falasafatuha* Islamic education is to prepare the individual so that he can live a perfect life. Anwar Jundi in his book entitled *At-Tarbiyatul Wa Bina'ul Ajyal Fi Dlouil Islam* Islamic education is to grow humans with continuous growth from the moment he was born until he died. Meanwhile, according to Ahmad, the interpretation of Islamic education is a process undertaken to create whole human beings; have faith and devotion to God and be able to realize its existence as the caliph of God on earth, which is based on the Islamic Teachings of the Qur'an and Sunnah so that the realization of our people after the education process ends. Ahmad Tafsir, (2005:1)

Thus, it can be concluded that the values of Islamic education are the traits or things that are inherent in Islamic education that are used as a basis for humans to achieve the goals of human life that is serving Allah SWT.

The forms of Islamic education values contained in the Upin Ipin animation in the Ramadan episode include the values of aqidah education, moral education values, religious education values, and social education values. First, the value of aqidah education, is the main foundation of the upholding of Islamic teachings. Etymologically (language) akidah comes from the word "aqada-ya'qidu-aqdan", meaning binding ties, covenants and sturdy. Mahmud Yunus, (1972:274) In essence, the value of this aqidah is not to associate partners with Allah. Shaykh Abu Bakar Al-Jaziri stated that aqeedah is a collection of clear laws of truth that can be accepted by reason, hearing and feelings that are believed by the hearts of people and are praised, their truth is confirmed, their faith is determined and they do not

see anyone who violates it and that it is true and applies forever. Like human belief in the existence of a Creator, belief in the science of His power, human belief in the obligation to obey Him and perfect the morals referred to as aqeedah in Arabic (written in Indonesian).Muhammad Daud, (2000:199)

Among the Aqeedah values in this animation is the existence of a sense of love for God that there is a dialogue by Opah and Upin Ipin in the family. This is a principle that must be instilled in children. In the family, Upin Ipin is accustomed to love God by being proven in the form of an attitude of gratitude for all the blessings that God has given to every human being. This is in accordance with God's command to give thanks for Allah's infinite pleasure.

Second, the value of religious education In terms of worship, it means: obedient, submissive, according to, following, and praying.Ahmad Thoib, (2003:137) Meanwhile, according to scholars of fiqh, worship is all forms of work aimed at obtaining the pleasure of Allah, and crave areward from Him in the hereafter. Ahmad Thoib, (2003:137)namely prayer, fasting, alms. The teaching about prayer is reflected in the Upin Ipin episode episode 1 of the theme "Esok Puasa", when Upin and Ipin were playing marbles on the lawn, there was a sound of call to prayer. Furthermore, in episode 11 "Laylat al-Qodar" gives advice on prayer and fasting, praying, listening to people, as well as advice on going out do not play but worship and pray in the mosque. In addition to fard prayer, in this animation it also teaches sunnah prayers, such as the sunara prayer of tharawih which is in the episode of Ramadan. The prayer routines performed by Upin and Ipin are proof that they always carry out the magdhah which is ordered by Allah.

Third, this animation also teaches human morals with the universe, such as preserving nature, maintaining cleanliness and natural beauty. In Upin Ipin, morals for nature are in episode 2 - Seawater Water Treatment section 1. In that episode, there is a lesson about the types of water and how to treat water, as Opah advised, that Upin Ipin was advised not to litter. sewer so that the gutter is not blocked. Next Episode 2 "Seawater Water Treatment" part 2 teaches not to be wasteful in using water.

Moral is etymologically derived from Arabic, the plural form of the word khuluq or al-khulq, which among other things means ethics, temperament, behavior, or character.Muhammad Daud (2000:346)(The will of the human soul that causes good deeds due to habits without thought and consideration so that a strong personality in one's soul to always do good to both parents. Among the morals of parents in Upin Ipin is Upin Ipin always respects parents. Although Upin Ipin is an orphan, does not have biological parents, but they are educated by his grandmother, Opah, to always respect parents and older people, such as respect for Tok Dalang, Ah Tong, and others.

Respect is also demonstrated by good manners and spread Greetings. Upin and Ipin's attitudes and habits when entering a house and visiting someone else's house, as in episode 15 and almost every episode that shows Upin Ipin visiting someone else's house, he can be sure to say

hello. It turns out that this is also familiarized at home, when they want to go out or enter the house they say greetings. Social social attitude Giving greetings is an obligation on every Muslim, sending greetings including worship. Saying those greetings is sunnah and answering them is obligatory. In answering greetings may be exaggerated and may not reduce it. Whoever used to spread greetings, affection will arise and facilitated in heaven, as revealed by the Messenger of Allah in a hadith.

"That Abu Hurairah ra. Hear the Messenger of Allah. Said: if someone peeked into your house you threw stones at him, who pulled out his eyes, then there is no sin on you." (HR. Al-Bukhari, Muslim). Tengku Muhammad Hasbi, (2003:344)

Fourth, the tolerance lesson in Upin and Ipin's animation is in Episode 2 "Guess". episode 12 "story and role model. This is in accordance with the teachings of Islam that have governed how to socialize with people of different religions. The basic principle of religious tolerance in Islam in particular is that other people are free to do in accordance with the beliefs of their religious teachings, but Muslims still believe in the belief that Islam is a true religion by not defaming other religions.

Fifth, Love Now is the right moment to reflect back on the meaning of love as a theological foundation when violence in the name of religion is still frequent and easily sparked. In the relation of faith and religion, the values of true love have been covered in it as an integrated part. A person does not believe before he loves his brother as he loves himself, so among others the concept of Islam illustrates the relationship of faith with love. In fact, the idea of love in Islam has gone further, the term "rahmatan lil' alamin "is a form of Islam as a religion that contains the spirit of universal love.

## CONCLUSION

From the results of this study the authors can conclude that the animated series Upin and Ipin is a film that is very popular with children. Upin ipin animation also contributes a lot to the values of Islamic education. The values of Islamic education contained therein are: The value of Aqeedah education. In the Upin Ipin animation there are Aqidah educational values where when Opah talks with Upin and Ipin how to give thanks and faith to Allah, Angels, Apostles, books, the Day of Judgment, and Qadha and Qadar. The value of worship, in the film Upin and Ipin, is contained in the value of education iabadah where when they perform Fasting, prayer, Zakat, and reading Iqro '. The value of morality, in the Upin and Ipin animations there is the moral value of education in which they and their friends while with Grandpa Dalang events for Dodol. Social values, in the Upin and Ipin animations, are social education values where when they mingle with friends who have different religions. The value of love, in the film Upin and Ipin, is the value of loving others, one of the examples is that they love each other despite different ethnicities and religions.

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